

A POSTSCRIPT to Mr. Higgins's
Sermon, very Necessary for the bet-
ter Understanding it.



In a DIALOGUE.

H. I Am come to wait on your
G. in Obedience to your
G's Commands to me by
my L. B. of M.

A. I would willingly have seen
you with my L. B. of M.

H. I was inform'd your G. has
receiv'd some Complaints against
me, and am come to give your G.
satisfaction, and to do my self
right,

A. Yes indeed, I have an ac-
count of a Sermon you preach'd at
St. Brides; such furious Men as
you, by your Preaching, and Talk-
ing in Coffee-Houses, and saying the
Church is in Danger, bring it into
Danger.

H. My L. As to the Churches
being in Danger, that's over,
and out of the Question: But it
is too evident that Christianity
is in Danger, from the many vi-
olent Pamphlets and Books that
daily come out against its Fun-
damental Principles; and I think

all Honest Men, and good Chri-
stians ought to use their utmost
endeavours to preserve it.

A. I have heard of you, Sir,
you preach'd and printed a Sermon
in Dublin, and Dedicated it to the
University; I had an account from
thence, that they neither set you to
work, nor thank'd you for it.

H. I believe I guess your G's
Correspondents, and am above
being set at work by such Men,
and never expected their Thanks.
But, God be prais'd, I had the
Comfort of discharging my Du-
ty, and seeing it have all the good
Effect I could wish for. I have
the Sermon here, which will shew
my Affection to the Government.
(Here I offer'd the Dublin Ser-
mon.)

A. I have it by me, and have
read it. --- There is one thing very
singular in your Character. --- You
were as great a Williamite as any
in the Kingdom, but are of late vi-
olently tack'd about.

H. My

H. My L. When I do Tack about, may my right Hand forget its Cunning.---I am, as I always was, Thankful to God for the Revolution; But think what was worth Rescuing, is worth Preserving. It is a Scandal on King William's Memory to say, when a Man Preaches or Talks against the Enemies of Christianity, and our Constitution in Church and State, that he ceases to be a Williamite.

A. This gives me a Demonstration of the Truth of what I have often heard of you, That you are the most furious hot Man in the World.

H. I am an Honest Man, my L. and mean well, and think my self oblig'd in Duty to oppose, to the utmost of my Power, all Men, and Books, that attack or undermine the Christian Religion in General, or the Establish'd Church in particular.

A. Such Men as you provoke Men to speak ill of the Church and Clergy.

H. No, my L. But Moderation o' one side only, and an observable Impunity, encourage such Men in such Practices.

A. I have an Answer to your Dublin Sermon, and I'll assure you it is a smart one.

H. I never saw an Answer to it.

A. No! I would not let it be printed.

H. I thank your G. (not that I fear an Answer to it) but because I hope your G. is of my Opinion; since there is nothing in that Sermon, but what is for the Service of the Church and Crown, and exactly agreeable to our Constitution in Church and State.

A. Will you bring your Notes and come with my L. B. of M. and let me read them?

H. My L. That may be of ill consequence to me; they may be made use of against me.

A. Upon my word I will not accuse you from my sight of your Notes; I would see whether they agree with the Account I have in a Paper in my Study, of some passages in your Discourse. I wont accuse you from my view of your Notes. If you don't let me see them, I know I have no power over you as an A—p, but am a P. C. and will complain to the C. and they will command them from you.

*H. My L. They may Demand my Notes from me, but as I take it, they can't Command them from me; For I think it is an allow'd Maxim, That, *Nemo tenetur seipsum accusare in Causa Criminali.**

A. How Sir! you are the first that ever said, The C. can't command a Man's Notes from him.

H. My L. With Submission, I think I say right; They can't Command them from me; I don't

don't say I won't show them; For I did not make the Sermon to keep it a Secret, when I preach'd it, it was not in a Whisper. I intend to preach it again in most of the Churches in Town; I'll preach it before your G. where you please to command me; you are concern'd in it, and I should be glad your G. would hear it from the Pulpit. For I have taken care to discharge my Duty to God in it, and to preserve my Duty to the Queen, and the Laws of the Land, which I shan't only study to conform myself to, but to perswade all others to do so too.

A. *I am a P. C. and as such must complain to the C. of it: My Paper informs me of strange things in it.*

H. I beg your G. to remember too, that you are a Christian B. an A. B. to whom in a great measure the care of this N. — *E* — *b*, under God, is committed. I don't so much consider your G. in your civil Political Capacity; I am sure I am no Party Man, unless to be concern'd for Christianity, as it is establish'd happily in this Kingdom, and against all its avow'd Enemies, is to be of a Party. — Your G. ought to support, assist, and countenance me in so good a Work; I presume to demand it, as a Right, in God's Name, from your G.

A. *You blame the Ministers in it; If you knew the Secret Springs of Affairs, you would not be so Furi-*

ous, such hot Men as you will ruin all.

H. My L. I blame no Ministers in't, but the Ministers of the Gospel; I am afraid, your G. does not know *all* the Secret Springs you speak of; we abroad judge of Causes by Effects; Your G. can have no Notion here in your P—ce of the Treatment that Religion and its Ministers meet with abroad. It is rude, and ill manner'd, and it may be dangerous to break a Jest upon, or attack Christianity in your G's presence; though perhaps, some of the very Great Men who dine at your Table, makes Mouths at your whole Order, as soon as they get out of your sight; and write, or hire paltry Scribblers to write Pamphlets, to perswade the Body of the People, that Christianity is at the bottom a Cheat, and the Clergy an unnecessary Burden on the Nation. — After all, my L. though they abuse us little Men immediately, they strike at your L — *p*'s through our sides; we hear, we feel these things, and Honest Men will set themselves against such Men and such practices, and they ought much rather to be supported in it, than discourag'd from it. — We see Christianity in all its Principles insulted, vilified, buffoon'd, and ridicul'd; its Orders, Ordinances, and Ministers, every day openly attack'd, and expos'd to Con-

tempt ; we receive ill Treatment from the Scribblers, and Pamphleteers ; and in short, every thing Sacred, and all Honest Conscientious Clergy-men, are hunted and hounded. In the Name of God, my L. What must Honest Men think ? What must thinking Men fear ? And what must Men of Integrity do ? Must they not warn Men, at least, against such Men, such practices, and such Books, and lament that there is not an effectual Stop put to such growing Mischiefs.

A. No Sir, You do as much hurt by it, as Dr. Busby did by putting an Hand to the Lewd Epigrams in Martial, which made his Boys only read 'em the more greedily.

H. I hope, my L. there is a vast difference betwixt a Clergy-man's warning his Congregation of the infectious and poisonous Tenets, and principles of Books writ against Christianity, and in every Bodies Hands, and Dr. Busby's pointing out the Lewd Epigrams of Martial. One I look upon to be the Clergy-man's indispensable Duty, and even the ill Effect of the other, was but an Abuse of the Doctor's care. — Besides, my L. there is no need of pointing out these Villainous Books to the People ; they are printed publicly, sold publicly, pasted on our Church-doors, and all places of concourse ; thrust into the Hands of our young Nobility and Gentry ; recommended by the Infidel Missiona-

ries, as the Principles, or Effects of free Thinking ; care taken by the Rich to make the Impressions cheap ; and the general corruption of Morals, makes the Sensual and Debauch'd hunt and thirst after such composing Treatises.

A. Why did you not inform the B. of L. of these things ?

H. My L. I don't think informing, a Clergy-man's business. I have from the Pulpit warn'd the People of the Sin, the Danger, and Poison of such Books, their Authors, Abettors. and Countenancers. I humbly presume it may be our Governours in Church and State, their Office, and Duty, to enquire after, and suppress such Books, and to bring their Authors to condign Punishment.

A. You don't know but we are enquiring.

*H. I can't tell, my L. what you are doing ; But I am sure, if your G. wou'd but give the same Incouragement to bring you Information of such Books, and their Authors, as I fear you do to have an Account of the Discourses of such Men as I am, who warn People against them, you may soon have Informations enough. — What does your G. think of *The Rights of the Christian Church asserted* ?*

A. Why, do you think People are asleep about that Book ? We have writ to Oxford about its Author, and he denies it.

H. I don't know, my L. but it struts in a Second Edition, and

and no publick Notice has been yet taken of it: It is a Complication of every thing that was ever writ against the Clergy, and tends to vest all Ecclesiastical Power in the Laity, and to destroy the whole Hierarchy. ---- As to the Man's denying it, Cou'd your G. expect he would confess it? And is there no way of Discovering him, but by his own Confession?

A. *Did you never see any thing to that purpose before?*

H. No indeed, my L. never saw any thing that came near it; and am sorry to see it now.

A. *Why, it is most taken out of Bp. Stillingfleet's Irenicum, though he retracted it in a little Treatise of his afterwards, about the Power of Ex-communication.*

H. I am sure, my L. he quotes B. W. and B. B. for many of his Notions; I wou'd to God they wou'd Retract too.

A. *You do but more and more confirm me, in the Character I had of your Fury and Heat.*

H. My L. It is good to be always zealously affected in a good thing. If your G. can satisfy me that this is not a Cause, that commands Zeal, you do something: But if it be God's Cause, and necessary to be Zealously Defended, your G. ought to be as zealous in't as I am. — Has your G. seen Dr. B's Book, dedicated to my L. B. of G. wherein he not only openly denies, but ridicules the Doctrine of the Blessed Trinity?

A. *No, I never heard on't before: To be plain with you, I don't like some of my B. G's own Notions.*

H. I will bring your G. the Book, and a heap of others equally Scandalous and Infectious.

A. *Bring me that, I believe I have all the rest.*

H. Then how can your G. need Information?

A. *This is multiplying words to no purpose. — I hear you keep a Club in Ireland, where Clergymen meet frequently in Taverns.*

H. My L. Our going to Taverns in Ireland, is so usual and Innocent, that it gives no offence to the most Nice.

A. *I am sure, were I there, I would deprive you all.*

H. I hope not without Law, my L.

A. *Some of your Club are Jacobites.*

H. No, my L. your G. is misinform'd: We have not a Jacobite Clergyman in the Kingdom, nor a Jacobite of any sort in our Club. We have too many Papists on one hand to let any of us be Jacobites; and the number of Fanaticks, on the other, ought to make us all good Church-men.

A. *How! Did not a Clergy-man of your Club, say in a Publick Coffee-House that it was time to think of calling home our young Master from St. Germaine?*

H. I don't know that any Body did say so. I know, my L. there was such a Story of an English Clergy-

Clergy-man, who came there Chaplain to a Regiment: He was Beneficed, and I believe is so still, in your Kent. He never was amongst us, or of us; and we no more think our selves accountable for what such Men say or do, than for what other People say or do, who travel through our Country.

A. Well! But there was a Clergy-man of your own University, who spoke very near like a Jacobite; that is, disrespectfully of King William, and said, he learn'd it of your Club; his Father made him come off, or he won'd have turn'd him off.

H. I believe I know who your G. means, he never was at, or of our Club in his Life; is not yet Beneficed: What he said I don't know, but fear he has his Principles to choose: I know no Body, unless the B. who Ordain'd him, is to answer for him.

*A. I hear you mention'd one Em-
lin in your Sermon.*

H. No, my L. but I meant him.

A. Why? Does he now Preach against our Saviour's Divinity here?

H. I did not say he does: I said, he was Convicted of, and Punished in Ireland, for writing against it; and for all that, has set up a Meeting here, and preaches to a Congregation of Men of his own Principles.

A. I know he has a Meeting, and Preaches in't.

H. My L. I will send for the Record of his Conviction.

A. No, we know it to be true; but what then? Can you prove that he now Preaches against it?

H. My L. I can't say he does: What I said was, That though what People call the Toleration Act prohibits all Persons from Preaching, or Teaching, who shall not Subscribe to, and own the Divinity of our Saviour, and the Doctrine of the Trinity; yet a Man openly keeps a Meeting in the City, and Preaches in it, who was Convicted in Ireland of denying it, and writing against it. --- What does your G. think of Toland.

A. Oh Toland! (here my L. lifts up his Hands and Eyes with the utmost abhorrence.)

H. What of Mr. Apgil, my L?

A. I am assur'd Apgil is a Mad-man; that he is a Rosicrucian, and that all his Study for several Years, has been to find out the Grand Elixir; and upon that he builds his Immortality.

H. He a Rosicrucian! He is a Man of more Wit: There is not a Word in his Book, or Conversation, that looks that way: I rather think he is no Christian.

A. Shall I tell him, that you will prove him no Christian.

*H. No, my L. (here I smil'd). But your G. may tell him, if you please, that I think his Book proves him no Christian. For he
his*

has taken the utmost pains in it to prove, That Immortality, even of the Body, ought to have been the consequence of God's Reconciliation to Man, thro' Christ; and since every Body sees 'tis not so, he leaves his Readers to conclude, Whether a Word of the first, or second Covenant be true.

A. *Some people have always talk'd and writ Atheistically, but I must own, never so much, and so publickly as now.*

H. And does your G. know this, and own it, and yet blame a Man for Preaching against 'em, and wondering at the abominable Liberty that is daily taken in such Books, and by such People, without either of them being notic'd, censur'd, or punish'd?

A. *Why don't you answer 'em?*

H. Why does not your G. censure 'em; get 'em punish'd, or at least discountenanc'd? this wou'd be the most effectual way to answer such Wretches and their Writings.

A. *You do nothing but give me fresh Confirmations of the Truth of the Character I have had of you.*

H. I understood from his G. the A. B. of D. that your G. had Stories told of me long ago.

A. *I assure you his G. never said anything ill of you, but rather justified you.*

H. My L. I don't say that his G. accus'd me; but that I understood by his G. that other People had prejudic'd me in your G's Opinion.

A. *Why? The A. B. himself (tho' I believe, in the main, a good Man, and a good Scholar) said odd strange things here at my Table; tho' I advis'd him to keep such things to himself; but he won'd'nt, and I assure you made himself a great many Enemies: He had like to have lost his Business in P. by it, though I made all the Friends I could for him in it.*

H. My L. I dare say his G. spoke his mind, and was able to justify what he said. His Cause in P. was for the Interest of the Church, and the just Rights of his See: it had been hard, had that suffer'd in an House, where so many B—s sat, for my L. A. B's. Freedom of Speech, in other matters, at your G's Table.

A. *No, no, he did not lose it, tho' he was very like to have lost it: Men don't know what Mischief they do, who talk so warmly.*

H. For my part, my L. I think myself oblig'd in Conscience to talk and act as I do; and hope God will enable me to bear cheerfully whatever I may suffer in so good a Cause.

A. *Ay! So I warrant H. D. wou'd suffer cheerfully for his Book.*

H. My L. Mr. D. is a great Man: I am sorry for his Mistakes in his last Book; it has already given Offence, done much Mischief --- I must take leave to say one thing more to your G. that I owe, in some Measure, my Concern, and Zeal for the Establish'd Church (under God) to an Argument

gument for Union, writ by your
G. when you were M. of St.
M—'s.

A. Well, well, I hope we have the
same Zeal still.

H. I am sure your G. has it in
your Power to do more Good
with it now, than you cou'd then.

A. I should be glad to see you some
other time's come with the B. of A.
you shall be welcome— I am in haste
to go to my Study for some Papers a Gen-
tleman waits for, — bring your
Notes with you.

H. I beg your G's B—g.

A. God b—s you,

F I N I S.

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